THE INQUIRER

ORGAN OF UNITARIAN CHRISTIANITY
AND FREE RELIGIOUS FELLOWSHIP

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THE FIRST SUNDAY IN MAY

IT is evident from the correspondence that *The Inquirer* is receiving that there is an urge in many Unitarian congregations to try and achieve some recognition, in an essential way, of the whole new situation created by the threat of nuclear war.

It is evident, reading between the lines of the correspondence, that this threat is connected with the general significance of human life. What is the purpose of existence? To what is this purpose leading? What are the truths, if any, to which I should be committed? How can I commit myself? How can I make clearer to myself the truths that I already see and how can I apply them in everyday life in this new world? These are general questions being asked behind the specific.

It would not be helpful to let specific issues as to what can or can not be done about nuclear warfare, and the international situation which has created its threat, to get involved with great general questions. But that the specific questions penetrate the general there is no doubt. Mankind is faced with a great religious issue. It is as surely being fought out now in the lives of those who care as in the more obvious forms of diplomatic activity.

To Act Unitedly

The Inquirer, acting on suggestions prompted by the correspondence, wishes to help. It suggests that on the first Sunday in May at least one service in every Unitarian congregation should be devoted to the solemn concern in which mankind is now implicated. No other suggestion than this need be made. Each congregation can make its own arrangements in its own way. There is no "point of view" to be suggested. Simply that the Unitarian body should act unitedly on one particular Sunday in deliberately attempting to understand the new human situation.

We invite ministers or representatives of congregations to send to *The Inquirer*, within the next fortnight, a postcard saying whether the congregation is ready to join in with such a united effort. According to the number of replies received so *The Inquirer* will have further immediate suggestions to make. It must be understood that no one by this present suggestion is committed to any "point of view". Each congregation, as must obviously be so, will create its own approach. But *something* of considerable importance would be achieved for the religious witness of the Unitarian churches if corporate action could be taken.

Send your cards as early as possible to: *The Editor, The Inquirer, 14 Gordon Square, London, W.C.1.*

The Inquirer can be used as perhaps the easiest medium of organization for such a purpose as this.

The Statesmen

There is not a statesman in the whole wide-world who wishes to use the H-Bomb. No national plan for the extension, or erection of national boundaries, rests upon it. Nothing indeed rests upon it, for to all intents and purposes nothing can result from it. After its use there would be nothing left for statesmen or anyone else to pick up. This is as important a fact as any other in the international turmoil about its use. No one, after all, is likely deliberately to use it. Everybody is frightening everybody else with threats that no one dare carry out. It is quite true that as between the East and West, within the accepted rules that at present control the relationships between the Great Powers, a balance of the means of destruction or defence apparently has to be maintained. But even the rules are very different from those which controlled national interest and ambitions before 1939. It was possible for Hitler to look for "success" from war. Because of this possibility he could behave in a certain manner in the few years preceding 1939. The rules as they were accepted then allowed him to do so. All these have been wiped out. There is no "success" in war. There is, on a global scale, only certain and mutual destruction. Statesmen are well aware of that. And because of it the rules of national conflict, as between the Great Powers, have been altered. War is universal destruction, therefore to be avoided.

This, it must be assumed, must be apparent to the statesmen of all nations. If it is not then they are universally half-witted, and if they are half-witted then under any circumstances there can be little hope for mankind. It is just as well to hope that the statesmen everywhere are reasonably well-equipped for their job.

The Passion of the Ordinary Man

Every reasonable person in every Great Power not only desires peace but passionately longs for it. There is not a single person anywhere who wishes to be wiped out by a H-Bomb. There is as much passion devoted against the possibility of destruction as there is reluctant assent in creating the possibility. The whole of mankind is not given over to some vast death-wish. There is as much

passion for life as there ever was, life and more abundant life. There is not the slightest reason to suppose that the ordinary man everywhere has surrendered this passion. This too is as much a factor in the general situation as the responses of the statesmen.

The basic reality of the total situation, almost forgotten in everything that is written and said about it, is that every living person, within the probable terms of war between the great states, desires peace. Why should it be assumed that what every living person everywhere desires cannot be attained? The statesmen do not desire nuclear conflict. They must shun its possibility with a more heart-rending responsibility than most people. The ordinary man hates it. The whole present conflict if looked at realistically is something of a ghastly sham. There is every reason to suppose that the sham can be ended.

HOW WILL GOOD COME?

By Kenneth L. Patton

(This article is taken from the January issue of the "Universalist Leader", the monthly magazine of the Universalists of America. The Universalists are intimately connected with the Unitarians and plans are in being for federation.

The article has been adapted by the Editor, and it is a reply to a previous article by a contributor called "Criterius".

Mr. Patton is the minister of the Charles Street Universalist Meeting House, Boston.)

CRITERIUS goes on to set up his own orthodoxy for our time. He considers liberalism, rationalism and freedom as unessential. His prescription is, "What is unchangingly required for Universalism is that the spirit, however expressed, be one of confident faith which leaves no room for doubt of the efficacy of any of God's creation. Everyone may not need to revolt to enjoy his Universalism, but all must be profoundly certain of God's success in every part of the human venture".

Even though at the risk of offending some, I must declare the seriousness of this matter, as a measure of the seriousness of the controversy involved. If Criterius could make this dogma definite and mandatory for Universalist members and ministers, there would be no place for me in the denomination. If the spirit of Universalism is what he claims it is, then I have no part of it. For me, those items he considers dispensable, liberalism, rationalism and freedom, are the essential ingredients of a free religion, of Universalism as I must know it, for this is my religious spirit.

To me cosmic Utopianism is a corruption of sentimentality and wishful thinking. All my experience convinces me of the bitter reality of loss, pain, frustration, loneliness and both personal and social failure in my present life. Many positive values inhere in this life also, but to deny the naked reality of human tragedy and suffering is to relieve the human situation of the possible drives for concern and mercy and love that now partially alleviate suffering, and one day may even further lessen it.

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"... Success in every part of the human venture"—what is Criterius talking about? Where in the world we know is the evidence of this success? Partial successes, yes, even many seasons of happiness in a long lifetime. But how could Criterius have lived, as we all have, through two world wars, a world-wide depression, the regimes of Hitler and Mussolini and Stalin, the political corruption of our own country, and the agonizing menace of atomic warfare, and talk about "success in every part of the human venture?" I just don't get it.

To me it is clear that the end should be neither optimism nor pessimism, but realism in the root sense of that word. One's beliefs should accord to the best of our ability with what we have discovered in our experience to be the reality of the human and cosmic situation. No wishful thinking should sway us in advance to judge it *either* worse or better than it is.

It is amusing that we call the man criminal who gets money without earning it when he takes it from another. We call a man a hypocrite when he poses to be a more moral person than he behaves in private. We do not respect the man who brags falsely about his achievements to provide himself with an unearned reputation. We discredit the man who claims to all kinds of intellectual authority without the learning or experience to justify his pronouncements. Except in religion, that is. Here ordinary dimensions of morality and honour seem to be abrogated. Here we may believe without any earning of the right to believe at all, believe as wildly, as illogically, as irresponsibly as we care to, and the whole fiasco is given holy sanctification as faith. In *my* opinion the free church can have no truck with this denigration of the religious quest into a debacle of sentimental mindlessness.

Cosmic optimism takes all the sting out of life, all the tragedy. But it also takes all the tension, all the taste out of life also. It denudes man of any significance, and makes his life, even his eternity, a drab boredom where all there is to do is to reflect on the perfection of God. This may be a nice picture of the universe for God, but it is my idea of hell for humanity.

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The bond of fellowship officially accepted by our church is a peculiar hodgepodge of ideas, just as this essay indicates that there is among its members a peculiar hodgepodge of ideas. Perhaps this is democracy in action, where, if a group has no common rationale, it formulates an irrational statement of common concern and conviction. The self-contradiction lies in two of its tenets. First, "God as Eternal and All-conquering love", and secondly, "And in the power of men of good will and sacrificial spirit to overcome all evil". Wouldn't we get in one another's way? Can we both do the same job all by ourselves at the same time? Or is man God and God man, and these two statements mean the same thing?

First of all, let me say that I don't believe either one, even if they are in our bond of fellowship. I can see the existence of all-conquering love nowhere in the universe, embodied either in divinity or humanity. Partially-conquering love, yes, on the part of fumbling men, and an impersonal life and healing process in nature that by a semantic stretch even I have tried to call love. But it looks more as if in the final extremity love conquers nothing at all, than to believe that it conquers everything.

Secondly, as powerful as are men of good will and sacrificial spirit to overcome *some* of the evils that beset us, how anyone in terms of our past record could accord us even a chance of overcoming *all* evil is stupendous optimism and self-glorification. Yet it is just here that I would pin my hope for the partial alleviation of man's lot, and here that I would locate the strength and glory of man's religious spirit, and the spirit of Universalism—not in either cosmic optimism or cosmic pessimism—but in the power of men of good will and sacrificial spirit to do what they can with what they have to do with, whether the times are good or evil.

I have seen cases where persons were fatally ill, where disaster was beyond anyone's power to forestall, where the situations were utterly and unrelievedly *pessimistic*, and where people yet went on with cheerfulness, strength, patience, bearing it out "even to the edge of doom". I have seen people behave with sacrifice and nobility where there was no chance of reward to self, of acclaim or appreciation. I have seen mothers and fathers nurse children who were hopeless cripples, even imbeciles, year after year, until they died, never having lived what might have been called a human life. I have seen fatally ill persons who had no belief in any kind of eternity go on with their jobs up to the very edge of the grave, with no hope of sharing in anything beyond. But they played it out in patience and suffering, sharing in the human fellowship as long as life lasted. I have seen men and women tackle large areas of ignorance and evil, when the cure of this ill seemed to be centuries, even millenia, away, and yet add their

miniscule bit of effort to the final weight of moral pressure and knowledge that would carry the battle.

Men are of such strength and goodness that it is optimism which is expendable, good will that is the essential. This is not to say that *all* men have enough of this religious quality of creative good will. All have it in some degree, even the worst convict and Skid Row bum. A few have it in superlative degree. The great mass of men and women have it in a capacity and an extent of action which is never recognized by the scandal-hungry Press, which lasciviously laps in the gutters of human degradation, and ignores great, clean rivers of human labour, sacrifice and decent living. But if ever the world survives and achieves a modicum of justice and plenty and peace for the sons of men, the responsible agency will be the creative good will of the same species.

FAITH AND UNDERSTANDING

"SALVATION BY CHARACTER"

By Arthur J. Long

SALVATION by character has always been one of the basic features of the Unitarian creed, and a reader in Bexhill-on-Sea has some queries on the subject which he would like me to answer. "Is the attainment of moral and spiritual perfection", he asks, "essential for salvation by character—and since perfection is plainly unattainable in this life on earth, how and where should Unitarians believe that it can be achieved? What is the Unitarian meaning of salvation?"

Most Unitarians, I suppose, if they use the word "salvation" at all, understand by it the attainment of moral and spiritual wholeness, the acquisition of what the psychologist would call an integrated personality. This is obviously a little different from what is normally understood by salvation, which, in a theological context, is usually closely associated with the concepts of redemption and reconciliation, and with the alleged obliteration, through the sacrificial death of Jesus, of that separation between God and man, which is held to be the inevitable consequence of human sin. But perhaps the difference between the Unitarian and orthodox views is not so great as might appear, for it could be argued that spiritual wholeness itself requires a solution to the problem of sin, and presupposes a sense of intimate communion with God.

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The real point at issue between Unitarianism and official Christianity is on the question of the *means* of salvation. According to orthodoxy, salvation is secured for us in advance, by an almost mechanical supernatural scheme—the mystery of the Atonement—which has only to be accepted to become effective. Unitarians, on the other hand, feel that salvation demands an act of will and constant striving on our part, and that it is a gradual process, rather than a sudden awareness. Dr. Alfred Hall once summed up the Unitarian view as follows: "If salvation is to be found in perfection of character, in nearness to God . . . then a life of spiritual endeavour becomes necessary. So the Unitarian makes 'Salvation by character' a principle of his faith. His aim is not to save himself *from* God, but to save himself *for* God. The result is that he stresses the necessity for being upright in the business of life, faithful in all human relationships and honest in the statement of personal belief."*

Such an attitude is frequently dismissed as Pelagian and atomistic. (Pelagianism, one of the most prevalent of all "heresies", affirms that we can do something about our moral and spiritual condition. Orthodoxy insists that we cannot. Atomism is the name given to theories which ignore the fact that we are members one of another.) In actual fact, neither of these charges can be sustained. In the essay from which I have just quoted, Dr. Hall goes on to point out that a multiplicity of social factors assists us in the process of salvation, not least among which must be accounted the influence of the life and death of Jesus. Nor does the Unitarian view exclude a recognition of the necessity for Divine Grace. In the work of salvation, the initiative is clearly with God. As the familiar hymn puts it:

> "And every virtue we possess,
> And every victory won,
> And every thought of holiness
> Are His alone."

Paul was right when he said: "The excellency of the power is of God and not from ourselves" (II Cor. 4.7). But everything clearly turns on the extent of our own response to the Divine Initiative. The process of salvation must be a joint enterprise. Paul, so often thought of as the arch-exponent of the orthodox evangelical view, put the matter in a nutshell when he wrote: "Work out your own salvation in fear and trembling, for it is God which worketh in you both to will and to work, for his good pleasure" (Phil. 2, 12-13). The reference to fear and trembling is significant. The Unitarian view involves heavy responsibilities, which most Christians are unwilling to accept. They prefer to take refuge in the comforting mythology of evangelical doctrine.

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If it be asked whether attainment of perfection is essential for salvation, the answer would seem to be that perfection must be a necessary precondition of *final* salvation. But since, as our questioner rightly points out, perfection is clearly unattainable here on this earth, we must conclude that complete salvation is not possible within the time process. The Unitarian idea of perfection by character, therefore, provides a powerful argument for immortality. We cannot but believe that further opportunities for moral and spiritual development will await us in the life to come. "Out of his belief in 'Salvation by character'," says Dr. Hall, "grows the conviction of the Unitarian that 'the progress of mankind will be onward and upward for ever'"—a useful reminder that a much-derided Unitarian statement can be interpreted in more than one sense.

But for this present life, the key to spiritual wholeness clearly lies in a growth towards perfection, rather than the attainment of perfectness. Perhaps the last word is again with Paul: "Not that I have already obtained, or am already made perfect. . . . Brethren, I count not myself yet to have apprehended: but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal until the prize of the high calling of God in Christ Jesus" (Phil. 3, 12-14).

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COMMENT

"The Ten Commandments"

OUTSIDE a church in Bradford, situated next to a cinema at which "The Ten Commandments" was being shown, was a notice-board. On the notice-board was printed: "You've seen the film; now go and read the book". Surely such advice betrays a queer view of people who it is presumed, are not interested in religion. It reminds me of one of the most amusing cartoons I have ever seen, which showed a father with a foolish-looking young man going up to another man and saying: "I should like to introduce you to my son". "What on earth for?" was the disconcerting answer.

The man who takes the advice of the notice-board and is introduced to religion by way of the Book of Exodus would be apt to make a similar reply. It is one thing to have the Ten Commandments put in their place as a stage in the development of religion, but it is tragic when one is asked to find in them and the context in which they appear in the Old Testament an adequate introduction to religion.

Perhaps I am wrong, but I have a feeling that if the Christian Church in past centuries had ignored the negative morality of the Ten Commandments and emphasized the positive ethics of the teaching of Jesus it would have been all to the good. The fact that the Ten Commandments so often figure in a prominent place in our own chapels, is good

passion for life as there ever was, life and more abundant life. There is not the slightest reason to suppose that the ordinary man everywhere has surrendered this passion. This too is as much a factor in the general situation as the responses of the statesmen.

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Perhaps I am wrong, but I have a feeling that if the Christian Church in past centuries had ignored the negative morality of the Ten Commandments and emphasized the positive ethics of the teaching of Jesus it would have been all to the good. The fact that the Ten Commandments so often figure in a prominent place in our own chapels, is good

of the heavy load of traditionalism that still lies on Unitarianism.

Making The Best of Opportunity

To most of us, no doubt, there could be few more terrible fates than to be compelled to spend the rest of our life in an iron lung; and yet in Edinburgh there is a polio victim, Mr. Ian Lambert, who has lived for thirteen years in an iron lung. In spite of that handicap he has made use of his engineering training to study the difficult problems affecting the iron lung, and has thought out a design embodying important improvements. The models which have been made according to his design have shown such promise that the Scottish Hospital Endowments Research Trust has made a grant to carry on the research.

Hire-Purchase

I suppose that there is no change in the pattern of retail trade in Britain that is so peculiar to our own time as the prominence today of the hire-purchase system. I am told that in a year nearly £800 million is bought in Britain on hire-purchase agreements. Many people, of course, have misgivings because they remember that one of the things that made things difficult in the U.S.A. slump of thirty years ago was the fact that so many people couldn't keep their payments up, and the huge quantity of goods on the retailers' hands made them unsaleable. As against that the prevalence of hire-purchase has so enlarged the market that the economies associated with mass production become practicable.

Most of the objects sold by hire-purchase are either aids to production, like tractors and industrial machinery, or else durable goods that last long past the time the last payment is made. In a sense, hire-purchase is often a way of protecting the improvident against himself. Ordinarily, his money might be dissipated in petty expenditure; through hire-purchase he can accumulate durable objects to add to the comforts of himself and his family. Our fathers would have been horrified at this modern aid to business turnover, and it might be better if people saved and bought only when they had cash, but on the whole it has added to human happiness.

Prime Minister-Baiting

The recent appearances of the Prime Minister on television have given rise to speculations as to whether these appearances are to be a permanent feature of our political life or are to be regarded as forecasting a Press Conference somewhat on the lines of President Eisenhower's conferences at White House.

I hope not. The Prime Minister acquitted himself very well, but I think it is not very fair to pin the Prime Minister down to impromptu answers to any questions that may be asked, especially on television where it is more difficult to erase an impression that is made by some accidental statement. In the United States a Press Conference is necessary because there is otherwise no convenient way in which the President can express his views on current affairs; but the British Prime Minister is in the House of Commons where he and his colleagues can be questioned closely by their political opposites. There seems to be no grounds whatever for making him a political Aunt Sally.

Mothering Sunday

In these days when commercialism sees to it that as many interests as possible have their "days", it is pleasant to come across a "day", Mothering Sunday, which owes nothing to commercial motives, although at the present time the shops are displaying greetings and gifts suitable for the occasion. The word, of course, refers to "Mother-Church" in the first place—the great parish church of the district, from which smaller congregations have hived off: and now these use this occasion to visit the church of their origin. In a secondary sense, of course, it is devoted to "motherhood" in the human, literal sense, and it was the day on which children would go into the woods and seek violets and foliage as a gift for mother. It is interesting to notice, however, that in one story of the origin of Simnel Cakes, which are traditionally used on Mothering Sunday, the fathers have a part. A baker, Simeon, and Nelly, his wife, wanted to make a new kind of cake. But they quarrelled as to how it should be cooked; one wanted it to be baked, and the other wanted it to be boiled, so they compromised, and first of all they boiled it, and then they baked it. It was henceforth called by an abbreviation of both their names.

A Sin—Not A Crime

With the discussion on the Wolfenden Report we have been hearing a good deal lately about the distinction between a sin or moral wrong and a crime, and the possibility that it is a mistake for the law to punish as a crime those sins which do not harm people other than those committing them. The Private Member's motion in the House of Commons, proposing that suicide and attempted suicide should be removed from the category of crimes, recognizes that distinction. In classic philosophy suicide was often not regarded even as a crime.

The Stoics, for example, praised as the prerogative of man the freedom to leave life when it has no further value: and even in our own Christian society there has always been a tendency to regard suicide with heroic or even romantic accompaniments as pardonable, or even laudable. Many a Victorian would regard as heroic the order given by Sir Richard Grenville in Tennyson's "The Revenge" to sink the ship, to "fall into the hands of God—not into the hands of Spain", although it was with the object of escaping the horrors of the Inquisition, but who would have denounced the use of euthanasia in cases of hopeless suffering in everyday life. Suicide, of course, is always reprehensible when it is a flight from duty, but even then the person guilty is usually of so disturbed and pitiable a mental state that it seems a kind of refined cruelty to punish him in the event of failure. In most other countries, even in Scotland, suicide is no crime. Here it became such, because by making suicide a felony the suicide's property became the property of the Crown. The historical cause has been removed; there seems little reason for continuing the liability of the attempted suicide to prosecution for crime.

Commentator.

FROM MY JOURNAL

By "Simplicitas"

A UNITARIAN upbringing of the older school often seems to produce quite marked character traits. One can see many of them in our Mrs. E. She has her rational religious thought and her disciplined moral outlook, and without realizing it she takes no little credit to herself for holding them. I'm afraid she sometimes forgets she is what she is very much by virtue of the parents who bore her and the church that nurtured her. I felt that was evident tonight when she was impatiently condemning the women on housing estates who fall ready dupes to the canvassers why try to persuade them to accept one more luxury on hire-purchase. "They wouldn't talk me into having something I couldn't pay for", she said. "These women ought to have more sense"—and more compassion for those who lack the training she has been privileged to receive!

★

Mrs. T., the chairman of our town literary society, told me today that she would certainly attend our Sale of Work and added that it was the best in the town. When I passed her compliment on to my wife, to whose ladies it properly belongs, Ruth said it must be due to her Golden Rule of bazaar-giving. When I inquired about this piece of extra-Biblical morality she said that every year she holds forth upon it. It runs something like this. First you shall look at each article you propose for a Bazaar and ask whether people actually buy that sort of thing in shops. She explained that rules out pin-cushions, hand-crochet-sachets and the like. The second is this. Would I buy it at the price I have chosen to put upon it? Ruth recalled an embroidered tablecloth that

appeared year after year in our early days because no one was in the habit of buying such expensive work. Now its maker rapidly embroiders little designs on household articles and everyone enjoys her work.

★

I preached this evening on the misuse of power, and having trod the well-worn path from dictators to trades unions, I spent most of my time, as a good preacher should, upon everyday examples, with special mention of the misuse of power by parents who dominate their children. "I hope Mrs. Z. was listening", said my wife afterwards. "I think it's a shame the way she keeps that grown family dancing attendance on her". I was able to inform Ruth that she had indeed been listening for she told me brightly what a good sermon it had been and how true. She plainly hadn't the least idea it applied to her or she would have crept out in sackcloth and ashes, for I didn't mince my words. How do we deal with cases like this? Free Church ministers cannot go like some others and openly rebuke a member in a fault. Meanwhile, her children are in bondage.

★

Y. was spending a few pre-committee minutes putting up the new Wayside Pulpit poster. He read it through. "Who said that, Mr. S.?", he asked. It had a socialist ring and he plainly meant to use it as ammunition for his next party meeting. "Never mind who said it, Father", said his daughter's soft voice. "Let it speak its own message. If it's true it doesn't need the support of any famous name". How often in her quiet way she puts us right! We are too attached to well-known names.

IT OCCURRED TO ME

By Muriel Hilton

I OFTEN think of an elderly member of our congregation who passed away a year or so ago. Talking with him was always an enriching experience, and he once said after speaking of his early life, "I never thought that I should get through as well as I have done. It has only been possible because of other people's kindness. One often thinks that the world is a hard, cruel and pitiless place, but it is really kinder than we know".

He had more than his share of handicaps, being orphaned at an early age, partially paralyzed from infancy and never blessed with much of this world's goods, but he was more integrated than most people, a good man who called the good out of others. It was reassuring to hear him make that statement. Many of us looking back wonder how we climbed that mountain, passed through what at the time seemed impenetrable darkness, and we take heart that judging from past experience we shall always somehow be able to surmount our most pressing problems.

A friend in her last letter spoke of some present difficulties and wrote, "Goodness and mercy have followed me all the days of my life so far, that I believe it must always be so".

However we put it into words, it is a reassuring thought that in spite of all evidence to the contrary, "the world is really kinder than we know!"

★

There are those amongst us who are ardent Esperantists and advocates for an auxiliary universal language. Though one recognizes the utility of such a language, one cannot but be conscious of its lifelessness and artificiality. For words should live. "Language", as Max Picard says, "belongs absolutely to the eternal world of being . . ."

The wonder of language is that it has grown from the beginning of man's history and that the basis is God-given. As in human relationships there is more than man can give them, there is an "otherness", indefinable but known in experience.

There is an inner quality about words so that it is often impossible to think of the object apart from its name. I read the other day that Jacob Boehme could always distinguish the "correct and appropriate name" for a flower, for example, even when he had been told its wrong name and had never heard the right name before. The nature of many things has become inextricably interwoven with their names.

I think it was Humbert Wolfe who said that words were "fossilized history". They are part of man's ancestral heritage of his relationship with the whole of life, and it is one of the joys of life to feel the quality of the words we use, to reverence them for "language like the other basic phenomena —religion, nature, birth, love and death is, nevertheless, an indestructible reality because it comes from God".

★

L. P. Hartley to my mind is one of those rare living writers whose novels have a touch of genius. He is able by his keen perception to penetrate the many facets of human nature and to explore a situation involving people to the full.

In "The Hireling" the plot could be stated in a few sentences, but what an extraordinary fascination there is in the development of his two main characters. Though the author sees people in their debilitating weaknesses, their potentialities for good and evil, he is also moved by compassion. "The Hireling" is a rare and deeply moving novel.

Another novel which should interest *Inquirer* readers is "A Means of Grace", by Edith Pargeter, from which there is this quotation:—

"It was as though the ceremonial leave-takings were already beginning. They blessed each other as they turned back to the last act of their partnership. This is a world in which everything that comes to an end may be ending for ever: it is well to complete every encounter with all the motions of grace, to give expression to every kindness, every gratitude, to make the clearest declaration of love. Better to give too readily than to keep back these gifts for another meeting when there is nothing certain even about tomorrow, and what is withheld now may wither away unused, divorced for ever from the creature whose due it was and who had need of it."

Broadcast

In *Y Ddolen* (The Link), a religious magazine broadcast in the Welsh Home Service at 6.40 p.m. on Monday, March 17, Principal J. D. Jones, of the Presbyterian College, Carmarthen, speaks on "The Ethos of the Unitarian Movement".

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C. 1. They should not in general exceed three to four hundred words in length.

Work Week-End

SIR,—I was one of a number of young Unitarians who recently took part in a Work Week-end organised by the Young Friends in Manchester.

Its object was to redecorate some of the homes of problem families under the care of the Family Service Unit. Situated in a poor district, our house was probably indistinguishable from its neighbours. But the first scent of its rancid smell as one pushed open the door dispelled all illusions.

The front-room seemed filled with dirty children, clambering over the few battered pieces of furniture. Their bedraggled, somewhat apathetic mother appeared almost oblivious of her surroundings as she peered into the fire. The front-room was lit by a gas-holder; the kitchen was, mercifully perhaps, without lighting. Its walls were blotched with filth, and a porous, earthenware sink drained haphazardly through the wall. We had discovered the meaning of squalor.

By the time we left on Sunday afternoon, the kitchen was gradually assuming a coat of clean paint, other walls had been re-papered. Even the mother seemed encouraged. But this was

only a small step in the Unit's work with the family. The difficult and gradual process of rehabilitations will continue for a long time.

The Family Service Unit is one denomination's expression of its desire to render social service. It is a field in which individual Unitarians have always been active; but to which, as a Denomination, we make no significant contribution.

I feel that the challenge of this work is one which we cannot much longer ignore.—Yours,

London, N.2. *Paul F. Adams.*

Central Postal Mission

SIR,—While very appreciative of the tribute paid to its work in your leader, "The Authentic Quest", the Committee of the Central Postal Mission is disturbed to discover that an impression has got abroad that, with the establishment of the G.A. Publicity Department, the C.P.M. will pass out of existence. This is not so. May I quote as the parallel case the S.S.A. and the R.E.Y.D.? When the Religious Education Department was set up, the S.S.A. joined in it, while retaining its separate identity. The C.P.M. will be part of the new Publicity Department, and will elect its own representatives to that Departmental Committee, and its advertising work will be part of the larger advertising programme of the Department. It is therefore hoped that not only will subscribers continue their support, but that others will feel they should subscribe, to enable the new Department to extend the work of publicising our Faith.

Further, the C.P.M. Committee will continue to be responsible for the excellent work of the S.V.M. in maintaining the causes at Bedfield and Framlingham.—Yours,

R. H. Barker,

14 Gordon Square, W.C.1. *(Secretary, C.P.M.)*

The Conference at Arnhem

SIR,—Whilst several of the older, and a few of the younger, members of the denomination are on their way to America for the I.A.R.F. and I.R.F. Conferences in Chicago, the International Religious Fellowship's European sub-conference will be under way at the Dutch Free Christian Students' conference centre at Arnhem, in Holland. If any of your readers would be interested in attending this, I would be pleased to give them further details. It might even provide a good starting-point for a longer tour on the Continent.

The theme of the Conference will be "Art and Religion", and the cost £5 10s. which will include a visit to the reclamation work in progress at the Zuiderzee. The dates are August 2 to 9, and the total cost for group travel, the conference, and a second week sailing, touring, or private hospitality should not exceed about £25.

I would also mention the Albert Schweitzer College, in the beautiful village of Churwalden, in Graubunden, Switzerland. This summer there will be two or three of the twelve-day study courses, which combine excellent holiday-making with constructive thought on some of the fundamental problems of our civilization, done within a small community of about thirty young people from several different countries. This, too, I can recommend as a fairly cheap and very rewarding holiday.—Yours,

Grenville Needham,

Secretary, British I.R.F. Committee.

To: H. Mark, 44 Princess Road, Leicester.

Life-Wish and Death-Wish

SIR,—Of course, as M. Blathwayt-Eynon says, the inception of the teddy-boy and juvenile gangster is a danger-signal that something is very wrong with our society, but equally so is the product of the public-school who goes "according to plan"—a fact which seems to escape the notice of our sociologists.

Your correspondent's argument seems to be that since, compared with the restrictions of the past, young people today have remarkable freedom and breadth of opportunity, therefore they are free to be themselves. This is rather like saying that the absence of pain is pleasure. Does freedom in any deep sense of the word exist for the adolescent? The teenager is conscripted for the Services, but he is not allowed to vote; he is expected to give his life for policies over which he cannot exert the slightest influence. He is compelled to take part in junior military organizations in many schools on pain of expulsion if he refuses. He is forbidden to smoke or to drink by adults who make no secret of doing those things themselves. If he happens to be a Unitarian or an Agnostic or something else outside the "main stream", he will be subjected to intellectual bullying and emotional cajoling by people responsible for religious instruction in schools. If his sexual morals do not correspond to the supposed adult "norm" of society, he may find himself in a remand home or Borstal or worse. If concrete examples are required, they can be seen in the newspapers every day. I personally know of cases in each of these categories. The majority of young people are reduced to conformity by the use of self-undermining techniques against which they have no defence.

On the subject of discipleship, your correspondent really lets the cat out of the bag. He tells us that those who rise above discipleship become teachers and leaders, but the rest of us will always be disciples. In other words, there must always be two classes: the teachers and the taught, the leaders and the led. Is it inconceivable that anyone should ever rise above discipleship for the sake of being himself—an entire and a free person without the urge to teach, lead, or dominate anybody else? Surely if the doctrine of the Holy Spirit means anything at all, it means getting beyond this vicious state of affairs? Hence the words attributed to Jesus: "If I do not go away, the spirit will not come to you" (John xvi. 7). It has nothing to do with losing or confusing a specific truth taught by the teacher. It means losing touch with the very fountain of truth itself in our own hearts and setting up the teacher as an idol in its place. The American Transcendentalist Unitarians understood this very well, but there has been a tendency to lose sight of it in these days of catchphrases about "leadership".

"Perfection" is one of those words like "normality" and "maturity" which, more often than not, conceal things which should be avoided like the plague. They are a cover-up for artificial standards which if they could be imposed upon life would utterly and completely destroy it. They imply allegiance to the qualities which belong not to living beings but to corpses—fixed forms and standards. They are not the concern of a living religion. How long are we going to cling to our pre-Raphaelite mummies when the whole modern world of art, sculpture, and even science, is shrieking out against them?

Finally, I can make no apology for disturbing a young Unitarian. "Unitarian Youth—please do not disturb". I can hardly think that is the watchword of the youth of "The Church of Tomorrow".—Yours,

Ipswich. *Nicholas J. Teape.*

THE INQUIRER

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NEWS REVIEW

Exeter: Adlai E. Stevenson has sent a letter of personal greetings to the Rev. Dr. F. D. Meyer-Kluge on the occasion of his induction on March 1 as minister of the Unitarian Churches in Exeter and Crediton. He writes: "I am delighted to hear it, and send you my warmest good wishes for a satisfying and successful ministry. Some day when I am in England I hope I can come to Devonshire; and if I do, I shall take the liberty of calling upon you".

Women's League: Liverpool District: Notwithstanding the very wintry weather, a most successful annual meeting was held at Ullet Road Church, Liverpool, on Wednesday, February 26. Seventy-three members were present.

Mrs. Kerr Murren (retiring President) conducted the Service and gave a very vital message in her farewell address, based on Carlyle's words, "Know thy work and do it. Blessed is he who has found his work; let him ask no other blessing".

Tea was enjoyed by all in the Church Hall, following which Mrs. Howarth, of Bournemouth, addressed the meeting, her subject being "Crossroads". She prefaced her talk with a poem by Robert Frost entitled "The Road Not Taken". In a wonderful and comprehensive address Mrs. Howarth spoke of child psychology and the guidance and example parents can give, especially during the years of adolescence; also the tendency to criticize youth—they, too, can find much to criticize in their elders. She also spoke of the necessity of keeping ourselves up to date in a swiftly changing world.

At the Business Meeting Mrs. Bradshaw, of Southport, was elected President for 1958-59. Mrs. Murren was presented with flowers as a token of thanks for her two years of office; she then handed over her badge of office to her successor, Mrs. Bradshaw.

(Continued on page 88)

THE CALENDAR OF THE CHURCHES

SUNDAY, MARCH 16, 1958

Aberdeen, Unitarian Church, Skene Street, 11 and 6, Supply
Aberystwyth, New Street Meeting House, 11, Rev. R. I. Pritchard
Altrincham, Dunham Road Chapel, 11 and 6.30, Rev. Arthur W. Vallance
Ainsworth, Unitarian Church, Knowsley Road, 11.15, Rev. B. Gill
Astley, Unitarian Chapel, Manchester Road, 6.30, Supply
Bath, Trim Street Chapel, Unitarian, 11, Rev. S. Spencer
Belfast, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
Belfast, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. McLachlan
Bessels Green (nr. Sevenoaks), Unitarian Church, 11, Mr. C. S. Dence
Billingshurst, Free Church, High Street, 11, Mr. W. Wharton
Birkenhead, Unitarian Church, Bessborough Road, 6.30 (March 23), Rev. Maurice Jefferies
Birmingham, Church of Messiah, Broad Street, 11, Rev. E. H. Morris, 6.30, Rev. Bruce Findlow
Birmingham, Waverley Road Church, and Hurst Street Mission, Small Heath, 6.30, Rev. A. Williams
Blackpool, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. West
Blackpool, South Shore, Lytham Road, 11 and 6.30, Supply
Bolton, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. E. Shirvell Price
Bolton, Unity Church, Deane Road, 10.30 and 6.30, Rev. Arthur J. Long
Boston (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Rev. Henry Hall
Bournemouth, Unitarian Church, West Hill Road, 11, Rev. Lawrence Redfern
Bradford, Broadway Avenue, 3.15, Mr. Wm L. Lloyd
Bradford, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Bullock
Bridgwater, Christ Church, Dampiet Street, 3, Sunday School, 4.30, Supply
Bridport, Unitarian Chapel, 11 and 6.30, Rev. G. Randall Jones
Brighton, Christ Church Unitarian, New Road, 11 and 6.30, Rev. John Rowland
Bristol, Lewin's Mead Meeting, 6.30, Rev A. H. Birtles
Bristol, Oakfield Road, 11, Rev. A. H. Birtles, 6.30, Mr. R. L. Nicholson
Burnley, Unitarian Church, Trafalgar Street, 3, Rev. L. Hallsworth
Bury, Bank Street, 11 and 2.30, Rev. F. M. Ryde
Cambridge, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. Stewart Carter
Cardiff, The West Grove Unitarian Church, 6.30, Rev. Roy Jones
Chatham, The Church of the Great Companions, Hammond Hill, 3, Mrs. Inge Hyde
Cheltenham, Bayshill Unitarian Church, Royal Well, 11, Study Service, 3, Sunday School, 6.30, Rev. J. M. Quirk
Chester, Matthew Henry's Chapel, Trinity Street, 11, Miss R. Hereford, 6.30, Mr. R. E. Lloyd
Chesterfield, Elder Yard Church, 10.45 and 6.30, Rev. Eric Shaw
Chowbent, Chapel, Atherton, 10.45 and 6.30, Rev. Kenneth Twinn
Crewe, Free Christian Church, Beech Street, 6.30, Supply
Crewkerne, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. Dickin
Croydon, Free Christian Church, Wellesley Road, 11, Rev. John Kielty (also 6.30 1st Sunday in the month)
Denton, Wilton Street Chapel, 11, Children's Chapel, 6.30, Rev. Fred Cottier
Derby, Friar Gate Unitarian Chapel, 6.30, Mr. B. Platt
Ditchling, Old Meeting House, 10.45, Mr. S. Lloyd Whiteley
Doncaster, Free Christian Church, Hall Gate, 11, Rev. G. W. Parkinson, 6, Mothering Sunday Service
Dover, Adrian Street, Unitarian Church, 11, Junior Church, 6.30, Rev. Philip C. Whiteman
Dublin, Stephen's Green, West, 11.30 and 7.30, Rev. E. Savell Hicks
Dudley, Old Meeting House, Wolverhampton Street, 11, Mr. J. H. Evans, 6.30, Rev. Gordon Stuart
Dukinfield, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. Whitehouse
Dundee, Unitarian Church, 53 Constitution Road, 11, —
Edinburgh, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. Tavener
Exeter, George's Chapel, South Street, 6.30, Rev. Dr. F. D. Meyer-Kluge
Gee Cross, Hyde Chapel, 11 and 6.30, Rev. J. Harry Smith
Glasgow, St. Vincent Street, Unitarian Church, 11 and 6.30, Rev. John Cavalier
Gloucester, Barton Street, 3, Rev. J. M. Quirk
Guildford, Ward Street Church, 11.15, Rev. R. Nicol Cross
Hale Chapel, Hale Barns, 10.45, Student, 6.30, Rev. A. B. Downing
Halifax, Northgate End, 10.45 and 6.30, Rev. J. B. Tonkin
Hastings, Free Christian Church, South Terrace, 11 and 6.30, Rev. Dendrick Hilton
Hinckley, Great Meeting, Baines Lane, 11 and 6, Supply
Horsham, Worthing Road, 6.30, Rev. J. Martin Hall
Huddersfield, Fitzwilliam Street, 11, Mr. David Craven
Hull, Park Street Church (Unitarian), 6.30, Rev. Ernest Price
Kendal, Market Place, Unitarian Chapel, 6.30, Mr. T. Wardle
Kidderminster, New Meeting House, 11, Rev. Bruce Findlow, 6.30, Rev. Edgar W. Hill
Knutsford, Brook Street Chapel, 11 and 6.30, Rev. Albert Smith
Lancaster, St. Nicholas Street Church, 6.30, Supply
Leeds, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. B. L. Golland
Leicester, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. Walton
Leicester, The Great Meeting, East Bond Street, 11 and 6.30, Rev. Leonard Mason
Letchworth, Secretary, Miss J. E. Lindsay, Killiney, Garth Road, 11, —
Lewes, Westgate Chapel, 11, —
Lincoln, High Street, Unitarian Chapel, 6.30, Rev. H. W. Kershall
Liverpool, Ancient Chapel of Toxteth, 11, and 6.30, Dr. P. N. Tindall
Liverpool, Bootle Free Church, 11, Rev. Norman Kirkman
Liverpool, Domestic Mission, Mill Street, 6.30, Rev. J. Kerr Murray
Liverpool, Gateacre Chapel, 11, Rev. Stanley R. Butler
Liverpool, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. Norman Kirkman
Liverpool, Hope Street, 6.30, Rev. C. A. Piper
Liverpool, Ullet Road, 11 and 6.30, Mr. Kenneth Wright
London, Bell Street, Edgware Road, 6, Rev. Walter Long
London, Blackfriars Mission and Stamford Street Chapel, 6.30, Mr. J. Nicholson
London, Brixton, Effra Road, 11, Rev. E. G. Lee
London, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. Graham Short
London, Forest Gate, Upton Lane, 6.30, Rev. Dudley Richards
London, Golders Green, Hoop Lane, 11, Miss M. K. Garry, 6.30, Rev. K. C. Treacher
London, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. Ralph E. Goddard (also 11, 1st Sunday in the month)
London, Hampstead, Rosslyn Hill, 11, Rev. Donald P. Man
London, Highgate Hill Unitarian Church, 11, Rev. K. C. Treacher
London, Ilford High Road, 11 and 6.30, Mr. T. E. Dalton
London, Islington, Upper Street, Prebend Hall, 6.30, Rev. A. V. Fox
London, Kilburn, Unitarian Christian Church, Quex Road, 11, Rev. A. V. Fox
London, Lewisham Unitarian Church, High Street, 11, Mr. S. R. Martin
London, Leytonstone, Lea Bridge Road, Knotts Green, 6.30, Rev. W. Waddington
London, Mansford Street Church, Bethnal Green, 6.30, Rev. A. Peacock
London, Richmond Free Church, Ormond Road, 11, Rev. Walter M. Long
London, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Dr. Dorothy Tarrant
London, Wandsworth Unitarian Church, East Hill, 11, Rev. Arthur Peacock (also 6.30, 1st Sunday in the month)
London, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. Jones
London, Wood Green, Unity Church, Newnham Road, 6.30, Rev. E. G. Lee
Lytham St. Annes (Ansdell), Channing Road, 11, Rev. W. A. M. Hillary
Macclesfield, King Edward Street, 10.45, Rev. G. D. Fenn, 6.30, Supply
Maidstone, Unitarian Church, Market Buildings, 6.30, Mrs. Mabel Hilton
Manchester, Blackley Unitarian Church, Chapel Lane, 6.30, Supply
Manchester, Cross Street Chapel, 10.45 and 6.30, Dr. R. W. Wilde
Manchester, Gorton, Brookfield Church, Hyde Road, 10.45, Rev. Maurice Bonner, 6.30, Supply
Manchester, Monton Church, Eccles, 10.45 and 6.30, Rev. W. Hill Waring
Manchester, Pendleton Unitarian, Cross Lane, 6.30, Rev. T. W. Roberts
Manchester, Platt Chapel, Rusholme, 6.30, Mr. William McMillan
Manchester, Renshaw Street Mission, 6.30, Rev. B. L. Hopkin
Manchester, Stand Chapel, Whitefield (March 23), 10.45 and 6.30, Rev. Sydney H. Knight
Manchester, Wilbraham Road, Chorlton-cum-Hardy, 11, Mr. Philip M. Brown
Manchester, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Rev. John Gill
Mansfield, Old Meeting House, 10.45 and 6.30, Rev. K. Sherratt
Marple, Unitarian Hall, 31 Stockport Road, 11 each Sunday
Middlesbrough, Free Christian Church, 6.30, Rev. E. A. Davies
Middleton, Old Road Chapel, 6, Rev. D. C. Dore
Moretonhampstead, 3 and Newton Abbot, 6.30, Rev. C. G. Thorp
Newcastle-on-Tyne, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. John Storer
Newchurch (Rossendale) Bethlehem Unitarian Church, 2.30 and 6, Rev. Joyce Hazlehurst
Northampton, Kettering Road Church, 11, Mr. A. W. Kerry
Norwich, Octagon Chapel, Colegate, 11, Rev. J. A. Kennedy
Nottingham, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gordon Bolam
Oldbury, Unitarian Church, Birmingham Street, 11, Rev. Harold A. Gore, 6.30, Mr. L. W. Kemp
Oldham, Lord Street Chapel, 10.45 and 6.30, Rev. T. B. Nuttall
Oxford, Manchester College Chapel, 11.30, The Rev. The Principal
Padiham, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. L. Hallsworth
Park Lane Chapel, near Wigan, 11 and 6.30, Rev. Gordon Beverley
Plymouth, Unitarian Church, [illegible] Road, 11 and 6.30, Rev. E. H. Kemsley
Poole, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. Dunkle
Portsmouth, John Pounds Memorial Church, High Street, 11, Junior Church, 6.30, Mr. J. R. Stevens
Preston, Unitarian Chapel, Church Street, 6.30, Rev. A. W. M. Hillary
Ringwood, Hants, The Meeting House, 11, Rev. J. W. Dunkle
Rochdale, Blackwater Street, 10.30 and 2, Rev. F. W. Barr
Rotherham, Church of Our Father, 10.45 and 6.30, Supply
Sale, Atkinson Road, 11, Rev. John Gill
Scarborough, Unitarian Church, Westborough, 6.30, Rev. W. T. Wilkins
Sheffield (Attercliffe), 6.30, Mr. T. H. Morris
Sheffield, Fulwood Old Chapel, 11, Mrs. Sorell, 6.30, Mrs. F. D. Davies
Sheffield, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. E. D. Davies
Sheffield, Upper Chapel, 11 and 6.30, Rev. G. Stanley Whitby
Shrewsbury, High Street, Unitarian, 11 and 6.30, Supply
Sidmouth, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. Whitaker
Southampton, Church of the Saviour, London Road, 6.30, Mr. H. A. Guy
Southend-on-Sea, Darnley Road, 6.30, Mr. J. Wilkins
Southport, Portland Street Church, 11 and 6.30, Rev. T. J. Jones
Stockport, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. J. R. Blackburn
St. Helens, Corporation Street, 3, Mr. J. A. Hewitt, 6.30, Rev. John Mather
Stockton-on-Tees, Wellington Street, 6.30, Rev. A. D. Williams (also 11, 2nd Sunday in the month)
Stourbridge, Presbyterian Unitarian Chapel, 11, Rev. E. W. Hill
Swansea, Unitarian Church, High Street, 6.30, Rev. B. Viney (also 11, First Sunday in the month)
Swansea, Penlan Free Christian Meeting House, 11, Rev. B. Viney
Swinton, Swinton Hall Road, 2.30 and 6.30, Rev. M. Bonner
Taunton, Mary St. Chapel, 11, Supply
Tenterden, Old Meeting House, Ashford Road, 6.30, Rev. G. Kerrell
Todmorden, Unitarian Church, 10.45 and 6, Rev. Alec L. Fowler
Torquay, Unity Church, Montpellier Road, 11 and 6.30, Rev. Charles Easton
Trowbridge, Conigre Unitarian Church, 6, Rev. S. Spencer
Warrington, Cairo Street, 10.30 and 6.30, Rev. Eric Wild
Watford, Friends' House, Church Road (by permission), 7.30 (last Sunday in the month), —
Wallasey, Memorial Church, Manor Road, 11 and 6.30, Rev. L. A. Gribble
Walsall, Unitarian Free Church, Stafford Street, 2.30, Sunday School, 11, Rev. J. P. Chalk
West Bromwich, Lodge Road, 11, Children's Church, 6.15, Rev. J. P. Chalk
West Kirby, Brookfield Gardens, 11, Rev. Maurice Jefferies (also 6.30, first Sunday in the month)
Whitby, Flowergate, 6, Mr. E. E. Strachan
Wilmslow, Dean Row, 10.45, Rev. A. B. Downing. Styal, 3, Rev. A. B. Downing
York, St. Saviourgate Chapel, 6.30, Mr. S. Thomas
The National Unitarian Fellowship provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 15 Gordon Sq., W.C.1.

AUSTRALIA

Adelaide, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. Colin Gibson
Melbourne, Unitarian Church, Cathedral Place, C.2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m., second Sunday in each month, Evening 7 p.m. Rev. V. James
Perth, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. Pennington, 132 Duke Street, Scarborough, West Australia
Sydney, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15, Rev. D. W. Edmonds, Manse Telephone LX 5321
Unitarian Fellowship of Australia, 1 Gibbs Alley, Melbourne, C.1. Minister: Rev. W. Bottomley. Meetings as advertised.
Spotswood Community Church, Austin Road, Seaford (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. Bottomley

CANADA

Montreal, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. Angus Cameron
Toronto, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. Jenkins
Vancouver, B.C. Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Rev. A. P. Hewett

NEW ZEALAND

Auckland, Unitarian Church, Ponsonby Road, 11 and 7, Mr. M. J. Wilson
Wellington, Services suspended — Enquiries — Mrs. Warren, Tel. 41-252

SOUTH AFRICA

Cape Town, Hout Street, 11, Sunday School; 7, Service, Rev. Matthew C. Baxter

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Golden Wedding

At Trim Street Chapel, Bath, on March 17, 1908, the Rev. John C. Ballantyne to Miss Muriel Tayler.

(*Continued from page 86*)

The Treasurer and Secretaries were all re-elected.

A vote of thanks to Mrs. Murren and to the speaker, Mrs. Howarth, also to Ullet Road League, and the Organist, was proposed by Miss Rudge (St. Helens), bringing to an end a most happy meeting.

Women's League: The Annual Meeting of the London District was held on Saturday, February 22, at Newington Green Church. The President, Miss M. Stevenson, was in the Chair, and in spite of bad weather there was a good attendance. Reports from Officers and Branches were presented and received with great interest, showing that a great variety of subjects had been discussed, and many members had taken part in social and voluntary work. It was with regret that the resignations of the Treasurer, Mrs. Cooper, and the Fellowship Secretary, Miss Martin, were received. They had both served for many years and the President expressed the thanks of all present for their services. To fill these vacancies, Miss E. Blyth was elected Treasurer, and Miss Knighton Fellowship Secretary. The other Officers were all re-elected. After tea the service was conducted by Mrs. Graham Short, of Essex Church, a newcomer to the London District, and this provided a good opportunity for all the members to make her acquaintance. In the course of her address Mrs. Short likened life to a game of dominoes, and concluded by saying that in this game it was not the one having most pieces who won. So in life the man or woman who gave all helped to win the great game of life. The President expressed thanks to all who had helped make the meeting a success.

Mrs. Edith A. Ducksbury

Edith Ducksbury died last week, appropriately within the walls of the old Chapel at Kendal which had been so much a part of her life. Though relatively young (55), she had given thirty-two of those years to Unitarian Sunday School work, and countless hours to the Women's League, Chapel Trust and committee meetings, G.A. and Provincial Assembly affairs. Edith Ducksbury was one of those indefatigable, self-reliant people of initiative, conscience and piety who exemplify Unitarian religion. She will be sadly missed at Kendal, where she was deeply loved. In the course of a life devoted so generously to the cause of Unitarianism, Mrs. Ducksbury found time to work for the Y.M.C.A., where her efficiency as appeals organizer for one of the northern divisions was held in high regard. At the time of her death, she was a member of the executive committee of the Lancashire and Cheshire Provincial Assembly.

T. W.

Northern Sunday School Federation
Hostel Management Committee

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HOLIDAY CONFERENCE at Manchester College, Oxford, Monday to Saturday, July 28 to August 2: "Unitarian Worship and Church-life". Conference in mornings, rest of day free. All ages. Inclusive charge, £5 10s. 0d. Write to the Principal.

Lecture

PROF. D. WINTON THOMAS (Regius Professor of Hebrew, Cambridge) on "The Hebrew Bible since Claude Montefiore". Tuesday, March 18, at 8.15 p.m., at the Liberal Jewish Synagogue (Hall), 28 St. John's Wood Road, N.W.8 (opposite Lord's). All welcome.

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